

Presbyterian Life

THE LOOKING-UP- THE-ROAD MAN



Rev. Samuel Austin Moffett, founder of Pyongyang Seminary, former body of Chongshin Univ.

When twenty-nine-year-old missionary the Reverend Samuel Austin Moffett arrived in Pyongyang, Korea, in 1893, there wasn't a Christian within 150 miles. When he retired forty-five years later, there were in that area 150,000 believers and 1,000 churches. Five hundred ministers had gone out from the seminary he founded, and five sons were following in his footsteps.

By Mary Seth

Samuel Austin Moffett was seventy-four when Charles Moffett, the second of his five sons, set sail for foreign mission service. It was a hot July day in 1938 that Charles, his wife Marion, and eighteen-month-old daughter Alice boarded the Japanese ship Taiyo Maru in San Francisco for the first lap of the long voyage to India.

Charles spent two days with his father before embarking. When they parted, both felt it was the last time they would see each other. Left behind in his home in Monrovia, California, spare, erect, graying pioneer missionary Samuel A. Moffett recalled his own departure for Korea, in 1889, forty-nine years earlier.

Death was the penalty-at least on the books-for teaching the Christian faith in the Korean interior at that time, and missionaries had to be content to live in the five treaty ports. But Samuel Moffett refused to remain in Seoul and became the first Protestant missionary to take up residence in the inland. The ancient city of Pyongyang, founded in 1122 B.C.-"the

wickedest city in all Asia"-whose crumbling walls were built in the days of King Solomon, was his headquarters, and his parish was all of North Korea. The city was so "tough" that once each year the king scraped up the thugs and thieves in the city and took them to the outskirts, allowing them to fight all day between two hills to work off a little steam.

There was no Christian within 150 miles of the collection of thatched-roofed mud houses set between two rivers which was Pyongyang, and the young missionary was stoned in the streets when he first walked through the city. He used to tell his children that he was glad he was a thin man because he made a bad target.

One of the Korean police who helped with the stoning later became a Christian. His name was Yi Keui Poong, and he was to be the first foreign missionary sent out by the General Assembly of the Korean Presbyterian Church, of which Dr. Moffett became the first moderator. Yi Keui Poong went to the legendhaunted island of Quelpart, famous for its pearls, where he in turn was stoned and threatened.

A religion of fear-a form of animism-was what Samuel A. Moffett found when he arrived. Mothers would name their lovely little babies ugly names like Little-Squint-Eye and Wart-on-the-Nose, in an attempt to confuse and keep away the evil spirits. When they learned of the Great Spirit who is Love, the ugly names went-Little-Squint-Eye became Little Jewel, and Wart-on-the-Nose gave way to Flying Cloud.

The tall, fair-haired, blue-eyed missionary in his black suit and black hat became a familiar figure but was quite a contrast to the dark-skinned Koreans dressed in pure white. This difference proved to be something of a nuisance to Sam Moffett. Wherever his evangelistic work took him, when Saturday night arrived he was in the habit of "borrowing" a house, getting out the tin tub he carried with him and filling it with river water in preparation for the weekly scrub. There followed quite a hullabaloo as the Koreans gathered, wetting the mulberry paper windows (which were not transparent) with their fingers and poking little holes-all to discover whether or not the foreigner was white all over.

The Korean name for Dr. Moffett was Mamoksa (Pastor Moffett), but the Korean Christians came to call him "the looking-up-the-road man". And certainly he was that when, six years after his arrival, he stood on old King Kija wall behind his house and told his broker to buy all the land to the opposite hill a half-mile away.

This cover story is an extract from an original article, "The Looking-up-the-Road-Man", printed at the 1954 volume of Presbyterian Life. The print on the Image was permitted by Dr. Samuel Hugh Moffett, the Emeritus Professor of Princeton Theological Seminary.

In 1895 that seemed a foolhardy thing to do-but it turned out to be farsighted. As the years passed, the entire 110 acres became filled with schools, academies, a college, a theological seminary, Bible institute, hospital, churches, and industrial shops.

Charles was not the only son of the Reverend Dr. Samuel A. Moffett to carry on the work he had begun. All five of the boys became missionaries. James, the oldest, is a National Missions pastor in the Wyalusing Valley in northeast Pennsylvania. Charles, the second, now on furlough from India, is assistant minister in Louisville, Kentucky. Sam "Junior" is now in the United States teaching and preaching, before returning to the mission in Korea. Howard, a medical missionary, is spending two years in Chicago, studying internal medicine before returning to Korea. Tom, the youngest, has recently accepted a call to a church in West Virginia after spending four years at the Mountaineer Mining Mission in the same state. All were born and reared in Pyongyang until they reached college age, when they were sent to the United States.

The decision to enter Christian service was not a foregone conclusion for any of the boys. But from the time they were small children, each one firmly believed that his father would be pleased to have him become a minister, but the missionary never actually said so. His admonition to each had always been, "Don't become a minister if you can possibly help it." Each found this a little shocking, because they all knew how much the ministry meant to their father. They all had heard him say that he often became tired in the work but never tired of the work.

Jim, the eldest son, said that, as he struggled through his younger years into faith of his own, there were two steadying influences, one was his father's personality, the way he faced sorrow and danger-he could count eight distinct times when his father had escaped with his life by the skin of his teeth-the way he solved church quarrels and missionary misunderstandings the love he showed for all, the way he always put first things first, the way he never raised an unnecessary issue and never compromised on a basic one. The other influence that Jim remembers is the vitality of the young Korean Church which was strong because it was from the beginning a self-supporting, self-propagating church, just as it was a praying, Bible-studying, witnessing church.



Pyungyang Seminary founder's third son
Princeton Theological Seminary Emeritus
Professor, Rev. Dr. Samuel Hugh Moffett

Pyungyang Seminary, former body of
Chongshu University. (This seminary was
founded in 1901)

Charles said of his father that he was "a great spiritual giant who had the keenest understanding of the teachings of Christ and their application to everyday life, so that it blossomed forth in the details of his everyday living with such genuineness and joy that he was a walking demonstration of what Christ meant when he said, 'I am come that ye might have life and that ye might have it more abundantly.'" Dr. Moffett believed in fun, laughter, and jokes and was himself a great practical joker, and he never enjoyed a prank more than when it backfired and he became the victim.

Although Korean bedtimes were early and rigidly enforced, playtimes in childhood were rather carefully supervised, and community children were given the freedom of the Moffett yard. "As I look back," Howard recalls, "upon the almost nightly soccer and football games we played in the large combination living- and dining-room of our semi-Korean style home in Pyungyang, with Father (reading in his rocking chair, providing a useful obstruction to dribble around or use in a screen play), I marvel at his patience and good nature. How he stood it is more than I can understand."

But there was a time when Mrs. Moffett was concerned about her "mugh boys" and imported a girl cousin, for a couple of years, to act as a "softening influence" in their home life. "But Father and Mother were both fond of sports," Howard says. "He refused to subscribe to a newspaper, because he felt he might spend too much time reading it when there were more important things to do. But he sorely missed the sports writeups particularly during the major-league baseball season."

Along with athletics, all the young Moffetts were encouraged to do as much good reading as possible. Since books were not always easy to come by in Pyungyang, their mother had carefu-

lly built up a large library which covered the four walls of a large room from floor to ceiling and contained everything from Alice in Wonderland to The Rise of the Dutch Republic in three volumes.

Each of the Moffett boys recalls family worship. Tom remembers a chapter of the Bible and prayer after breakfast of the every morning, although at the time he wasn't overly enthusiastic about it. But he did look forward with eager anticipation to the half-hour between supper and bedtime, when his father would take him on his lap and tell him Uncle Remus stories.

"Family prayers and Bible study were deeply ingrained into us," Howard recalls. "I'll never forget overhearing Father and Mother on their knees one night praying for us children—that we might be wholly committed unto Him, and that he would guide us into channels of service for him. But it wasn't the words so much as the earnestness and conviction in Father's voice which made such a lasting impression on me. They were firm believers in strict Lord's Day observance, too, and the day was definitely set apart as different from others, with special reading, Bible games, and the like. Father was also very meticulous and careful about business and financial matters, and generous in his contributions to church and missionary activity. From an early age, he made each of us keep our own accounts, setting aside a definite portion for Christian giving, and another portion for savings. The year before we left home for college, as a kind of supervised practice, we paid for all of our expenses, including board and room."

An unusual feature in the Moffett family life was their summer vacation on a houseboat on the Taedong River, which flows through Pyungyang. The houseboat was simply two rooms built on a flat boat which a thatch roof. Dr. and Mrs.

Moffett used the one bed in a curtained-off section; the children all slept on straw mats on the floor which were piled up to make a couch in the daytime. Howard tells about it: "Father preferred this to the regular summer resort at Sorai Beach, because it gave him more of a rest, and the course of the river flowed through his evangelistic territory, so it gave him an opportunity to check on some of the country work and churches without making special trips. As children we thoroughly enjoyed living right on the water, moving from sandbank to sandbank, getting a thrill out of swimming, small-boating, and shooting the rapids, almost endlessly exploring caves, and climbing nearby mountains."

Every day we had to learn one new 'verse' of the Shorter Catechism which Father carefully checked us on, and every night after getting to the bed under the mosquito nets, we sang songs and hymns, usually ending up with 'Shall We gather at the River.' Father also made up a number of songs which we thoroughly enjoyed. His own staunch favorite was 'Blessed Assurance.' Every afternoon we usually had a session of family Rook, and then Father would retire for his vacation indulgence of detective story reading before swimming time."

Howard returned to the beaches of his childhood summers with the Fifth Air Force in 1950 and found them much as he remembered, ever to a little inlet which had warm water on cold days. From a letter to his wife Delle: "The makeshift road ran right across the beach (lovely sand) to the temporary bridge which I ran across without any difficulty whatsoever. Not having a vehicle was really a help, and of the city (which has spread up that way a great deal). I just kept on running into town; asked the first person I met if he were a Christian. He replied in the affirmative and then asked me in return if I knew

Ma-moksa, which of course is Father. Gave me quite a thrill and it literally bowled him over to find out who I was. He insisted on running along with me then and telling everyone we met on the way about it. Soon I had about fifteen Christians following along, excitedly talking. Quite an entry into this city which means so much to me."

Ma-moksa, (pastor Moffett) "the looking-up-the-road man" was well named, and he lived to see the young Korean Church become one of the fastest-growing, most self-reliant churches in the world. During his forty-seven years in Korea, Dr. Moffett saw the Sino-Japanese War—"the end of the middle ages," he called it—the Russo-Japanese War—"the end of white domination"—the even more perilous days of the Korean independence effort. Jim remembers climbing the large oak tree in the Moffett yard up to the magpie's nest to see the Korean flag flying from the college flagpole across the valley—until his father removed it to avoid trouble. But Dr. Moffett saved the flag, hoping the time to fly it would some day come. And Jim, with the same hope, has treasured the flag to this day.

When Samuel Moffett arrived in Korea in the closing years of the past century, it was a land of great scenic grandeur, with blue mountains, wide streams and sweep of view. Pine and poplar, oak, chestnut and willow, plum, pear, and persimmons as well as bamboo grew in abundance. It was easy to give credence to the legend that when God created the earth he spent five days on Korea and only one on the rest of the world.

The part played by Dr. Samuel Austin Moffett in the founding of the Church in the northern Korea is one of the romances of modern missions. "The loneliness, the patient waiting, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has even seen."

Chongshin's vision and tradition; Pyongyang Seminary

Choi's Yang-soon retired minister's second son

by editor-in-chief Choi Seung-guk

Soon the Presbyterian General Assembly University and Theological Seminary will face the twenty-first century.

But before the year 2000, Chongshinians must prepare for future shock because of rapid changes in society and must adhere to Reformed theology. As an editor, I want Chongshinians to be proud of their university and the seminary's former body, namely, the Pyongyang Theological Seminary.

The history of Pyongyang Theological Seminary characterizes the history of the early Korean church.

The early church demonstrated piety, purity and zeal for the faith in spite of persecution. Therefore many devout believers were martyred for their faith and many others strove to spread the Gospel throughout the world.

The early church is a prototype for the contemporary church and for the twenty-first century church, so we must reconsider the early church.

The Presbyterian General Assembly University and Theological Seminary originated with Pyongyang seminary from which Chongshin has inherited a great tradition. We must perpetuate this tradition most faithfully in the future. By 2001, Chongshin will celebrate its one-hundredth anniversary.

The centennial of the Korean Church was celebrated in 1986. So to remain faithful to our mandate, we need to reconsider our status and identity in Korean society and to evaluate world trends for the purpose of keeping our heritage.

To do this, Chongshinians need to know our school's history. We cannot discuss modern Korean history and

Korean Protestant history except by understanding the history of Pyongyang Seminary.

We must renew the passion and affection of the first foreign missionaries in Korea who established the first Korean churches and schools to promote the gospel and to further Christian education. In that way, we can receive insight into our present condition and guidelines for future progress.

We need a good model from history in order to continue to advance. Without the help of foreign missionaries, we could not have advanced or have seen the Protestant church's beginning or have experienced modernization.

God has accomplished his providence by means of his brilliant ambassadors. We can understand these things only through the study of history. As I have reflected on our school's vision and future and have recollected our rich heritage, I have realized that it is totally due to God's amazing grace. Through God's grace, we are blessed with a joyous life in Jesus Christ and with a great school.

To believe, to be educated, to have hope are great blessings which we have received through the gospel and through Christian education by the work of the Holy Spirit.

In this issue, we pay homage to the late Rev. Horace Grant Underwood, a missionary who founded Yonsei University, and to our university's founder, the late Rev. Samuel Austin Moffett, who was also a missionary.

Both Revs. Moffett and Underwood have contributed to modern Korean history and Korean Presbyterian history. Like their father, Rev. Moffett, his five sons have also become missionaries.

Especially, Princeton Theological Seminary Emeritus Professor Rev. Samuel Hugh Moffett, the founder's third son, has contributed to the development of theological seminaries

in Korea.

After Princeton Theological Seminary in America became a liberal institution, Moffett graduated from it, so his theology is liberal. Although he is a liberal theologian, he can tell us about of his father's faith and practice. So he does not discuss liberal theology here but his father's faith and life. Both Rev. Horace Grant Underwood and his son (the late Rev. Horace H. Underwood) have died. His grandson (Dr. Horace Grant Underwood), who is still living in Korea, is not a pastor but a presbyter.

Because he is not a pastor, and only a grandson, he can not relate the faith and life of his grandfather in detail. We regret this fact.

But Horace Grant Underwood is an educator and trustee at Yonsei University.

Chongshin has four departments relating to education, including the Department of English Education.

So, we can learn a good educational philosophy from Dr. Underwood.

And Dr. Underwood's point of view can help us to adopt the right goals and methods of study in our respective fields. With this confidence, our staff gladly received his article because it will help us fulfill our duty as Christian intellectuals to evangelize and to educate our descendants and society by dint of Christian education, which is based on the Bible.

The fulfillment of this duty is very important in order to reward the faithful efforts of our ancestors.

Then, Chongshin University can proudly take its place as the cradle of Reformed theology in Korea.

Finally, I appreciate Chongshin University's the former dean Rev. Dr. Kim Heui-bo's encouragement.

Foreword for English Readers

Samuel Austin Moffett landed in Korea on January 25th, 1890, his twenty-sixth birthday. He came just six years after the first Presbyterian missionary, Dr. Horace Allen, M.D., and five years after the Rev. Horace G. Underwood had arrived. Through all the forty-six years of his life as a pioneer Presbyterian missionary he was a prolific letter writer. He wrote many letters to F.F. Ellinwood, Arthur Judson Brown and Robert E. Speer, officers of the Presbyterian Board of Foreign Missions in New York. He wrote to his mother and other family members. After marriage he wrote to his wife when she was forced on several occasions to leave Korea for health reasons. Some of these letters have survived but many have been lost.

Included in this collection are letters from Moffett and several of his missionary colleagues written between 1890 and 1904. They provide first-hand accounts of early Presbyterian mission work leading toward the development of the Presbyterian Church of Korea. The letters reveal more clearly than ever the influential role Dr. Moffett played in early Korea missionary councils, and in the formation of the Korean Presbyterian Church. His generous, irenic spirit often helped to preserve unity when unity was threatened. At the same time he argued forcefully for missionary principles which he firmly believed were foundational to the integrity and healthy growth of the church. John L. Nevius, a Presbyterian missionary in China visited Korea in 1890, the year Moffett arrived. He spoke convincingly to the young pioneer Presbyterian missionaries in Korea, who adopted his principles and put them into practice.

Moffett persuaded his mission to send him outside the treaty ports to open up the northern interior regions to the Gospel. He decided to center work in the north in Pyongyang, although at first he favored Euiju. He became the first resident Protestant missionary in all of north Korea and was often credited with being the catalyst of the spectacular growth throughout the north even though faced at first with stonings, threats to his life and serious opposition which drove him out numerous times. He was elected moderator of the Korean Presbyterian Church when it formed its first Presbytery in 1907. A man of vision, faith, patience, generosity, wisdom, humility, hope and love, he sought always to be obedient to the Lord Jesus Christ and to faithfully teach and proclaim the Word of God in all its truth and power to the Korean people whom he dearly loved and admired and who loved and honored him in return.

I am very grateful to Professor Kim In-Soo for his work in translating and supervising the initial work on these letters to prepare them for publication. And to the Presbyterian College and Theological Seminary of Korea, of which Dr. Samuel Austin Moffett was the founder, and to its president, Dr. Suh Jung-Woon, for his consideration and support in getting these letters published. I also wish to acknowledge a great debt of gratitude to the Rev. Byun Chang-Uk, a doctoral candidate at Princeton Theological Seminary, for his very careful editing skills. An expression of hearty thanks is due, also, to the Myung Sung Presbyterian Church of Seoul and to its senior pastor, the Rev. Kim Sam-Hwan, for underwriting the cost of publishing this volume. I am grateful also for the permission given by the Presbyterian Historical Society of Philadelphia to translate and publish letters which are a part of their microfilm collection of the "Records of the Board of Foreign Missions - Korea Mission, Presbyterian Church in the U.S.A." It is to my husband, Samuel Hugh Moffett, however, that I owe my greatest debt of gratitude. It was he who has collected and preserved many of his father's letters and has encouraged, promoted and assisted

S. H. Moffett : CH 160000-000-1

this effort in countless ways.

May the seed of the Gospel which took such firm root in receptive Korean soil more than one hundred and ten years ago spring forth once again in abundant harvest among the people long isolated in the north by a tragic human barrier. I pray that the mountains and valleys of those northern provinces together with those of the south will break forth into singing as they see the salvation of the Lord.

Eileen Flower Moffett (Mrs. Samuel Hugh Moffett)
Princeton, New Jersey
March 29, 2000

I want to add my own note of appreciation for the perseverance of the collectors, transcribers, translators and editors of the first fifteen years of my father's correspondence from Korea, 1890 through 1904. It is a major contribution to the understanding of the critical years of beginnings of the Presbyterian churches of Korea which form one of the most vital Christian communities to emerge in all the whole history of Christianity in Asia. Working on two widely separated continents in two difficult languages, the producers of this volume have added priceless texture to the web of knowledge with which historians must weave their narratives and interpretation of how the Christian faith now circles the globe with "the light and knowledge of our Lord and Savior, Jesus Christ. To God be the glory.

Samuel Hugh Moffett
Princeton, New Jersey
March 29, 2000

SAMUEL AUSTIN MOFFETT
Chronology

- | | |
|-------------------|--|
| Jan. 25, 1864 | Born in Madison, Indiana, 4 th son and 5 th surviving child of Samuel Shuman Moffett (a Presbyterian Elder) and Maria Jane McKee Moffett |
| June 12, 1884 | Graduated tied for top honors from Hanover College, BS in Chemistry |
| June, 1885 | Master of Science, Hanover College |
| May, 1888 | Graduated from McCormick Seminary and ordained in Madison Indiana as minister, Presbyterian Church, USA together with classmate and later missionary colleague, William M. Baird |
| 1888-1889 | Served one year as <i>Stated Supply</i> of Presbyterian churches of Appleton and Montrose, Missouri |
| March 26, 1889 | Applied to Foreign Mission Board, Presbyterian Church, as missionary candidate. That same year appointed missionary to Korea |
| January 25, 1890 | First arrival in Korea |
| March, 1890 | Assumes responsibility for orphanage founded by Dr. Underwood and with permission begins to make it into a partially self-supporting boys' school |
| May & June, 1890 | Interim Secretary of Presbyterian Mission due to Dr. Heron's illness. |
| June, 1890 | Elected chairman of the Presbyterian Mission, U.S.A. at the Annual Meeting which adopted the Nevius method for mission work as presented by Dr. John Nevius, a Presbyterian missionary in China, who met with them |
| August 29, 1890 | First trip of exploration to the northern city of Pyengyang with Henry Appenzeller [Methodist]. Must carry traveler's passport |
| February 25, 1891 | Moffett, Gale & Suh Sang-Yoon begin 3-month walking tour covering a circuit of 500 miles through North Korea into Moukden, Manchuria & return |
| Late Sept. 1891 | Baptized three men in Euiju and also the first two women believers in Pyengan province. Purchased a house in Euiju |
| February 25, 1892 | Death of father, Samuel Shuman Moffett, in Madison, Indiana |

May 6, 1892	Four-month trip to Euiju and surrounding villages. Last two weeks spent in Chefoo & Teng Chow, China, observing mission methods
Dec. 27, 1892	Goes with Reynolds [Southern Presbyterian] to visit provinces south of Seoul
March 6, 1893	Leaves with Swallen and Graham Lee for Pyengyang. Bought property through helper Han which they were forced to return. Driven out after brief residence
April, 1893	Still in charge of Boys' School in Seoul
May 15, 1893	Moves to Pyengyang. Sunday worship services held since Spring. Helper Han Suk-Jin had bought a small house on Moffett's behalf. Returned to Seoul mid-June
Mid-July, 1893	Spends summer in Pusan with the Bairds - studying, preparing tracts, preaching & helping Baird in evangelistic work
September, 1893	Back to Pyengyang. Class of catechumens gathered. Attendance at worship increasing but attendees subject to scorn & ridicule
October, 1893	Elected chairman of the Mission for the second time
Nov. 11, 1893	Returned to Pyengyang after Annual Mission Meeting in Seoul. Mr. & Mrs. F.S. Miller take charge of Boys' School in Seoul. Moffett spent his first Christmas in P.Y. with helper Han's family. Met Wm. Hall, M.D., of Meth. Mission there. Traveler's passport still required outside treaty ports
Jan. 7, 1894	Eight men publicly baptized & partook the Lord's Supper in Pyengyang. Two others received into catechumen class. "There is a Church started in Pyengyang"
1893-1907	Pastor Central Presbyterian Church, Pyengyang (first called <i>East Gate Church</i> , then after move to new location called <i>Chang Dai Hyun Church</i>)
Feb. 24, 1894	In Euiju. Several applicants for baptism. Held a Christian wedding
March 16, 1894	Took 12 men in Euiju through a 15-day study of Gospel of Luke
April 14, 1894	Returned to Pyengyang

- May, 1894 Spent a few days in Seoul. While there, Dr. Wm Hall's assistant and Han Suk-Jin were arrested in P.Y., beaten, imprisoned and threatened with death. Demanded to give up Christianity and connection with foreigners. Moffett returns to P.Y. with William J. McKenzie. Hall's house stoned and Moffett and Mackenzie stoned three times in front of mayor's office by underlings with the sympathy of officials
- July 30, 1894 Moffett still in P.Y. during Sino-Japanese War. Life in danger but stays with flock. Letters to Seoul fell into hands of robbers
- Mid-August, 1894 Returns to Seoul
- October 1, 1894 Back again to Pyengyang with Graham Lee & Dr. Wm. Hall [Meth.] to investigate post-battle damage and refugee situation in P.Y. Stayed in Hall's home. His own home badly damaged. Re-purchased the P.Y. mission property outside the wall which had been secured before but forcibly confiscated
- Mid-November, 1894 Accompanied seriously-ill William. Hall to Seoul where Hall died on Nov. 24th
- Mid-January, 1895 Returns to Pyengyang with Graham Lee
- Early July, 1895 Returns to Seoul because of cholera threat and attack of malaria
- October 8, 1895 Queen Min murdered during sessions of Presbyterian Annual Meeting. He was granted an audience with the king
- November, 1895 Returns to Pyengyang with Graham Lee
- March - May, 1896 Vacation in Shanghai, China to regain health after over-work
- November, 1896 Leaves for first furlough in America
- March, 1898 Arrives back in Korea. Rides bicycle from Seoul to Pyengyang
- November, 1898 Announces engagement to Mary Alice Fish, M.D.
- June 1, 1899 Marriage to Alice Fish in Seoul
- September, 1900 Presbyterian Council sanctioned the ordination of three more elders in addition to two already ordained in Korea. Two men also taken under

August, 1906	Writes to A.J. Brown with plan for spiritual care of Korean Presbyterian immigrants to California
Nov., 1906- Feb., 1907	Guest graduate study, Princeton Theological Seminary
Feb. 19-21, 1907	Speaker at national Foreign Missions Convention of the Men of the Presbyterian Church, Omaha, Nebraska
July 9, 1907	Moffett family sails from San Francisco for return to Korea
1907-1908	Moderator for second time, Council of Presbyterian Missions in Korea
September 17, 1907	Moffett elected moderator of first presbytery, Presbyterian Church of Korea; first seven Korean men ordained to the ministry. PCK Missionary Society founded and one of the seven new ministers appointed a missionary to Cheju Island
June 12, 1908	Son, Charles Hull Moffett born
1908	Corresponding Secretary and Chairman of Executive Committee, Presbyterian Mission, U.S.A.
November 16, 1908	Alice Moffett leaves for America with the two children to care for her ailing parents
September, 1909	Alice Moffett and children return to Pyengyang
1909 -	Pastor 5 th Presbyterian Church, Pyengyang
early May, 1910	Alice Moffett and children leave to help her parents in San Rafael, California
May 15, 1910	S.A.M. leaves Pyengyang as delegate from Korea to attend Edinburgh World Missionary Conference going by trans-Siberian railroad
June, 1910	Delegate, World Missionary Conference, Edinburgh
August 7, 1910	S.A.M. arrives in New York
August 12, 1910	Reaches family home in Madison, Indiana. Alice and boys in San Rafael with her parents
Late September, '10	Alice and boys arrive for a reunion with S.A.M in Madison, Indiana

care as candidates for the ministry. Third stage, *Self-Government*, now beginning in systematic preparation for establishment of a Korean Presbyterian Church. Next Council meeting to include ten Koreans as voting delegates

- Sept./October, 1900 Completion of building for Presbyterian Church in P.Y. [Chang Dae Hyun]
- Feb. 6, 1901 Examines two men, Kim Chong-Syep and Pang Ki-Chang, as candidates for training as ordained ministers. Begins a course of theological study with them in his home. Seminary records describe this as the founding of the first Protestant Theological Seminary in Korea
- May, 1901 Dr. & Mrs. A.J. Brown [of Presby. Board in New York] visit Korea
- Nov. 23, 1901 Moffett takes his wife to Japan where she leaves for her home in California for medical treatment
- 1901 Receives honorary D.D. from Hanover College
- 1902-1924 President, Presbyterian Theological Seminary, Pyengyang
- April 19, 1902 Leaves Pyengyang to join his wife in America for a few months
- August, 1902 Dr. And Mrs. Moffett return to Korea
- 1903 Charter granted for Presbyterian Seminary, Moffett as founder and first president. He served as president until 1924
- October 31, 1903 Legal founder of Advanced School for Girls and Women (later Soong Eui). First principal, Miss Velma Snook
- 1904 Russo-Japanese War – Moffetts and missionary colleagues remain in Pyengyang
- 1904-1905 Moderator, Council of Presbyterian Missions in Korea
- Feb. 28, 1905 Son, James McKee Moffett born
- June 1, 1906 S.A. Moffett family leaves Pyengyang for furlough in America
- June, 1906 S.A.M. stops two weeks in Hawaii to ascertain need for spiritual oversight of Korean Presbyterian workers on the islands

October 18, 1910	Family in San Rafael, California for final visit with Alice's parents
Late November, 1910	Moffett family returns to Korea
1911-1912	Moffett accused and vindicated in the " <i>105</i> " <i>Conspiracy Case</i>
July 4, 1911	Birth of stillborn daughter, Margaret Lee Moffett
July 12, 1912	Death of wife, Alice Fish Moffett, from dysentery
July 24, 1912	Death of Maria Jane Mc Kee Moffett, S.A. Moffett's mother
1912-1914	Corresponding Secretary and Executive Committee Chairman, Korea Mission Presbyterian Church U.S.A.
May, 1913	S.A.M. takes his two sons to visit their maternal grandparents in California. Recruits Lucia Fish, his wife's 1 st cousin to return with him to teach in the Pyengyang Foreign School
September 8, 1913	Lucia Fish arrives in Pyengyang with S.A.M. to teach at Foreign School
June 30, 1915	S.A.M. and Lucia Fish are married [1 st cousin of Alice]
April 7, 1916	Son, Samuel Hugh Moffett born
August, 1917	Son, Howard Fergus Moffett born
1918-1928	President, Soongsil College, Pyengyang
1919	Moderator, General Assembly, Presbyterian Church of Korea
April, 1920	Takes his two oldest sons to America to enroll James in school
1920	Delegate, Pan-Presbyterian Alliance, Pittsburgh
July, 1921	S.A. Moffett returns from furlough with 2 nd son, Charles
October 15, 1921	Death of Martha Warner Fish [mother of Alice Fish Moffett]
November 11, 1921	Moffett returns to U.S.A. with wife, Lucia, and sons, Sam and Howard to settle estate of Mrs. Fish. Son Charles stays in school dormitory in Pyengyang
May, 1922	Moffett family returns to Korea

May 18, 1924	Son, Thomas Fish Moffett born
1925	Decorated "for distinguished service in the cause of education in Korea"
1927	<u>Who's Who in America</u>
Early February, 1928	Delegate from Korea, Jerusalem meeting of the International Missionary Council. Family travels with him to begin furlough year
Feb. 12, 1929	Moffett family leaves San Francisco for return to Korea
1930	Corresponding Secretary and Executive Committee Chairman, Korea Mission, Presbyterian Church U.S.A.
January 25, 1934	Retired from Northern Presbyterian Mission at age 70
1935	Received Gold Medal from the Imperial Education Association
September 24, 1936	Driven from Korea by Japanese military for protesting compulsory attendance at Shinto shrine ceremonies
March 9, 1937	Mrs. Lucia Fish Moffett and son Tommy leave Korea to join Dr. Moffett. in California, U.S.A.
October 24, 1939	Died in Monrovia, California, buried in Carpinteria, California
August 15, 1963	Republic of Korea Government Award (posthumous) for contribution to Education in Korea from Acting President Park Chung Hee

Member: Phi Gamma Delta, Hanover College
 Hanover College Literary Society
 Hanover College YMCA
 Royal Asiatic Society. Korea Branch
 Board of the Korea Bible Society
 Life member, Red Cross of Japan
 Calvin Club, Princeton Theological Seminary

Author: Presentation of Difficulties (with James Edward Adams, editors)
 Numerous textbooks, tracts and articles in Korean and English

Prepared by Eileen F. Moffett
 Princeton, New Jersey, May 1, 2000

Hills became Mizo District in 1954; to the Union Territory of Mizoram in 1986 Mizoram became the twenty-second state of India.

A Welsh missionary who visited Mizoram in 1885, a missionary to the Khasi and Jaintia hills came from the Welsh Calvinistic Methodist Church, later called the Presbyterian Church in India. He was in Mizoram for only a few days in 1891. On 11 January 1891, missionaries of the Arthington Aporigines Mission, J. H. Lorrain, arrived at Mizoram. They developed a Mizo alphabet from the Roman scripts, thus reducing the written form for the first time. The mission was replaced by D. E. Jones, a Welsh Presbyterian, in 1898. He was soon joined by

W. S. Savidge and Lorrain, returned to Mizoram in 1903 as missionaries of the Baptist Missionary Society (BMS). Mizoram was then divided into two fields: the much larger northern field with Aizawl as headquarters, and the southern part to the BMS.

Lorrain, the brother of J. H. Lorrain, established the Lakher Pioneer Mission to Mara in the southernmost part of Mizoram. The missions worked side by side, often with mutual harmony and cooperation. The establishment of three churches was the establishment of three churches: the Presbyterian Church of Mizoram, the Mara Evangelical Church, and the Mara Baptist Church.

Such as Roman Catholic* (1916), the Seventh-Day Adventists* (1925), United Pentecostal* Church (1949), and other Christians. The evangelization of Mizoram was completed by 1950. During the last few decades, numerous indigenous sects have arisen, and a number of different Christian groups over

the population made up over 85% of the total population in Mizoram. Non-Christians in Mizoram are active in mission out-

Mizoram are active in mission out-reach, with a membership of 189 missionaries on 21% of its total population. The Church with its membership of 189 missionaries on 47.70% of its total population. The churches in Mizoram supported the government in 1994.

Transformational Change (1989). Life and Witness of the Church in

Mizoram (1991). • Chapman, E. and M. Clark, *Mizo Miracle* (1968). • Thanga, L. B., *The Mizos: A Study in Racial Personality* (1978). • Lalthangliana, B., *Mizo History in Burma* (1980). • McCall, A. G., *Lushai Chrysalis* (1977). p. 558 FANAI HRANGKHUMA

Moffett, Samuel Austin

(b. Madison, Indiana, United States, 25 Jan 1864; d. Monrovia, California, United States, 24 Oct 1939). American Presbyterian missionary to Korea*.

Moffett studied at Hanover College, majoring in chemistry, and received his master of science degree in 1885. He furthered his studies in Chicago at McCormick Theological Seminary, where he received his basic theological degree in 1888. After graduating from seminary, he was appointed as a missionary to Korea by the Presbyterian Church (North).

Moffett arrived in the port city of Chemulpo on 25 Jan 1890. After several trips to the northern part of Korea, he decided to work in Pyongyang (Pyongyang), becoming the first Protestant missionary to take up long-term residence in inland Korea.

Moffett faced many difficulties as he began his mission work. On one occasion, as he was preaching, he was hit by a stone which was thrown by a young man who later became a theological student at Presbyterian Theological Seminary, which was founded by Moffett. That young man was Rhee Gipoong, who was one of the first seven ministers of the Korean Presbyterian Church and who was later dispatched to Cheju Island at the southern tip of the Korean peninsula.

When Moffett first reached Pyongyang, there was not a single Christian; by the time he retired as a missionary, there were over 1,000 churches in the area.

One of Moffett's important contributions was the founding of Presbyterian Theological Seminary, which he served for more than 20 years as president. The seminary began in 1901 as a theology class for two young men, Kim Jongsuh and Bang Gichang. Two years later, the Presbyterian Council in Korea decided to start a seminary in Pyongyang and recognized Moffett's theological class as that seminary. In 1918 Moffett became the second president of Soongsil College (now Soongsil University), which traces its beginnings to a class for boys started in 1898 by his college and seminary classmate William Baird. With Baird, Moffett also founded the Soongeu Girls' School (now Soongeu Women's Junior College, Middle and High School), which, along with Soongsil University has since relocated from Pyongyang to Seoul.

In 1907, Moffett was elected moderator of the first presbytery of the Korean Presbyterian Church. In 1910, he represented the Presbyterian Church in Korea at the Edinburgh Missionary Conference. In 1919, he was elected moderator of the general assembly of the church.

A Dictionary of Asian Christianity, ed. by Scott Sunguist (Gen Rep: Erdmann, 2001) (p. 559) Molu

Moluccan Mission

When the Independence Movement* broke out in 1919, Moffett helped the Christian leaders and demonstrators. He also strove to report the brutality of the Japanese army and policemen to the world. His opposition to the Japanese imposition of Shinto* shrine worship resulted in the closure of the seminary, as well as the Soongsil and Soongeu Schools. He was forced out of Korea by the Japanese in 1936. He returned to America for medical treatment and died three years later.

Moffett adopted the Nevius* method (the Three-Self Principle) in his work. For his constant zeal to extend the missionary frontiers, he was called "The Looking-up-the-Road Man."

Two of Moffett's five sons also became missionaries to Korea. His third son, Samuel Hugh Moffett, was a professor at Presbyterian Theological Seminary until he retired in 1981. In 1963, the government of the Republic of Korea posthumously honored Moffett with the National Merit Award for his contributions to the country.

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KIM IN SOO

Moluccan Mission

Mission of the Jesuit provinces of Cochin and Manila in the 16th and 17th cs. in the Moluccas. See Indonesia*.

Moluccas

The churches in the Moluccas include the Protestant Church in the Moluccas (Reformed), the Christian Evangelical Church in Halmahera (also Reformed), the Roman Catholic Church*, several Pentecostal churches, the Seventh-Day Adventist Church, the Salvation Army*, and several evangelical churches.

The Protestant Church in the Moluccas (*Gereja Protestan Maluku, GPM*). GPM, which became an independent church on 6 Sep 1935, belongs to the Reformed church family. Its long history may be divided into five periods: first, the period of the Portuguese mission (1540-1605); second, the period of the Dutch United East-India Company* (*Verenigde Oost-Indische Compagnie, VOC, 1605-1800*)*; third, the period of the Netherlands Missionary Society (*Nederlandsch Zendeling Genootschap, NZG, 1800-1815*); fourth, the state church

Moluccas when Antonio Galvao, the Portuguese governor, occupied Ambon in 1538. From the arrival of Francis Xavier* (1546), Christianity began to develop in the Moluccas. Through the missionary activity of X and others, the people in the islands of Ambon, I (Saparua, Haruku, and Nusalaut), and Ceram received the Catholic faith. The method used was to organize general education for children and catechetical education for adults which would end in mass baptisms. By the number of Christians in Ambon, Lease, and Ceram rose to 47,000. But the number suddenly declined when the Muslim sultan of Ternate, Hairun, was killed in 1605 by the Portuguese administrator; the result was a tense opposition led by Hairun's son, Babullah, which caused much suffering for both the Portuguese and Moluccan Christians. The number of Christians in Central Moluccas declined suddenly to 25,000, and to 16,000 in 1605.

The period of the VOC began when the Dutch conquered the Portuguese fortress in Amboina on 2 Feb 1605; four days later, on 27 Feb, they conducted the Protestant baptisms in Amboina. This date is recognized as the anniversary of the establishment of the Protestant Church in Indonesia. The early development of Protestantism in the Moluccas was mainly in the Central Moluccas, i.e., in Ambon, Lease, and Ceram. The remnants of Roman Catholicism were gradually destroyed by the VOC administrator. From 1635, Protestantism was introduced to the Southeast Moluccas (the islands of Kei, Aru, Tanimbar, and Kisar) and the Moluccas (the islands of Bacan and Obi). Both European ministers and Moluccan religious teachers helped to establish churches in these new areas. By the end of the 17th c., Christianity had spread to most of the Moluccan archipelago, with the church having a total membership of about 50,000 people. This encouraging development began to wane in both quantity and quality as the VOC declined and church subsidies were limited to existing congregations.

Between 1800 and 1935, both NZG and GPM made every effort to reform the church in the Moluccas. The work of Joseph Kam* (b. 1769; d. 1833) was especially important in two areas. First, the training of Moluccan schoolteachers and church officials became a priority and several schools were successively opened, namely School for Christian Teachers (Ambon, 1835), the Theological School (STOVIL, Ambon, 1885), and two schools for religious teachers (Ambon, 1827, and Tual, 1827). Second, the Moluccan congregations were given the right to choose their own church board. Both these developments, deliberately or otherwise, created conditions leading to an independent church. In August 1935, the colonial Protestant church was separated from the government, and on 6 Sep, the GPI congregations

PIONEERS IN PRESBYTERIAN MISSION

Samuel Austin Moffett



The Rev. Samuel Austin Moffett began his pioneer work in Korea at Pyengyang, the country's second-largest city—"not a Christian within 150 miles." The year was 1889. When he retired 44 years later, there were 23 Presbyterian churches in the city, 400 churches within the territory, and nearly 1,000 churches with 53,000 communicants in what became his parish—all Korea north of Seoul. In 1901 he founded the Theological Seminary.

MOFFETT, S A Korean language

여러분 . 지금 , 차재일

Yoro-poon

jikum

Ch'a Jae-il,

차선생

Teacher Ch'a,

노래 부르기는

norae pūŕŕŕki-nun

부르실

pūŕŕŕsil

것인데는 ,

Kos-intenun ,

들어보기는

들어봅시다

Now students, Ch'a Jae-il, Mr. Ch'a, is going
to sing. let's listen to him.

As Dr. S. A. Moffett announced it.

(according to Ching
of Korea Christian Lit. Soc.)

labour and be justly regarded as absurd and foolish by all sensible people?

II.27.1 But a sound and safe and reverent mind that loves the truth will study with eagerness the things that God has left within the reach of man. In these he will advance by his daily work, making his study of them easier. Such are the things that are placed under our very eyes, and whatever is said openly and without ambiguity in its very wording in the Scriptures.

II.28.1 Having, then, the very rule of truth, and the testimony openly given about God, we ought not reject the sound and sure knowledge of God; but rather directing our solutions of our problems to this end, we should be disciplined by the investigation of the mystery and dispensation of the God who is, and grow more and more in our love of Him, who has done and does so much for us. But if we cannot find the solution of every scriptural difficulty we should not be driven to seek another God, for that were gross impiety. All such matters we should leave in the hands of God, who has made us, being duly aware that the Scriptures are perfect, having been uttered by the Word of God and His Spirit. It is no wonder if in spiritual and celestial matters we have this experience, seeing that many things which are practically before our eyes are beyond our ken. These very things we commit to God. For example, what explanation can we give of the rising of the Nile; of the habitat of the migratory birds; of the ebb and flow of the tide; of the formation of rain, lightning, thunder, the winds, the clouds, the phases of the moon, the differences of liquids, metals, stones and other things? If, then, there are certain phenomena of nature which are hid from us, there is no ground for complaint if the Scriptures contain many things too deep for us, which must be left to God, so that He should ever be the teacher and man the pupil.

II.30.9 He only is God who made all things. He alone is omnipotent. He only is Father who made and created all things, visible and invisible, objects of sense and objects of understanding, things in heaven and things in earth by the Word of His Power. He adapted and arranged all things by His wisdom. He contains all things and is contained of none. He is Creator, Maker and Fashioner. He is the Moulder and Lord of all. And neither is there anything above or beside Him.... But there is only one God, the Creator. He is above every principality and power and dominion and virtue. He is Father, He is God, He is Founder and Maker and Builder. He made all these things by Himself, that is, by His Word and His Wisdom. He formed men, He planted Paradise. He made the world, He sent the flood, He saved Noah. He is the God of the living, whom the Law proclaims, the prophets preach, and Christ reveals; whom the Apostles announce, and in whom the Church believes. He is the Father of our Lord Jesus Christ, through His Word who is His Son. Through him He is revealed and manifested to all to whom He is made known. For they only know Him to whom the Son reveals Him. But the Son always existing with the Father from of old, yea, from the beginning, ever revealeth the Father to angels, archangels, powers and virtues, and to whomsoever he pleaseth.

4-

My father was nine when his father died... His oldest sister was one of the earliest crusaders for the W.C.T.U., a woman of great dignity, wife of Judge Scott of the superior court of Ohio, but she went to saloons, held service and sang... My father, as a young man smoked, but after Will was born, he said he did not want his children to smoke, so gave it up.

Miffett's

Her mother was of a different mould. Maria Jane McKee was by Madison's ~~modest~~ modest standards an heiress, glamorous, witty, always beautifully dressed. Sweeping into church one day in the very newest and fullest of hoop skirts she found her skirt too ^{wide for} full to enter the narrow door of the pew. Three times she sailed ~~at~~ in, and three times got caught. A young man in the pew behind laughed. His neighbor punched him in rebuke. "Don't laugh at such a beautiful girl," he said. (5)

(1) ~~From~~ From a conversation with Mrs. Elizabeth Miffett Frost, of Indianapolis, Ind.

~~But on Aug. 12, 1852, only four years after the sister, had working~~
young Samuel S. Miffett settled in Madison

(2) William Miffett was born Feb. 1, 1783 and died Oct. 15, 1832. ~~In 1813~~ He was the ~~second~~ son of John Miffett, linen draper and farmer who was given a homestead in Ballyganley (or Ballyconnell), County Tyrone, by his father James Miffett, a refugee who ~~fled~~ fled to Ireland from Scotland (Dumfriesshire) during the persecutions under King Edward. John married Elizabeth Ferguson who had come direct from Scotland. John Miffett, ^{whose} cottiers (tenants) ^{kept} had 14 plows at work, ~~he~~ married Elizabeth Ferguson, who had come ~~from~~ direct from Scotland. When ~~John died~~ they had eleven children: Hannah, James, Elizabeth, Jane, Mary, John, Margaret, Robert, Katharine, Matilda, William. When her husband died at the age of 59 or 60,

In 1841 Miffett's father, Samuel Shuman Miffett left Hagerstown, Maryland to seek his fortune in the growing west. He carried with him the following letter:

Hagerstown. 8th June 1841

Hagerstown 8th June 1841

To All whom it may Concern.

The bearer of this Mr Samuel Moffitt (sic) who is about to leave this for the West, has been in our employ as a clerk in our store, for the last two years, and it gives us great pleasure to know that we are fully authorized to recommend him to the world as a young man of strict integrity and great moral worth.

Deall + Keelhofer

(Mss. in Moffitt Papers)

Elizabeth Terpus Moffitt came to Baltimore with William and perhaps others of her children. She was buried at the Second Presbyterian Church of Baltimore where her tombstone was seen by S.A. Moffitt and his father in 1888. Her brother, who lived to the age of 103 was a general under George Washington in the Revolution.

William ~~was~~ Moffitt, ~~married Elizabeth Schuman~~ (b. May 26, 1793; d. Brownsville, Pa. March 10, 1839) in 1813. clerked for a while in Kennedy's Dry Goods Store in Baltimore, then moved to Hagerstown where he ~~2~~ married Elizabeth Schuman (b. May 26, 1793; d. Brownsville, Pa. March 10, 1839) in 1813. They had eight children: Susan E., James S., Mary J., Sarah M., Samuel S., Katharine A., Thomas W. and William Terpus. (n 1825?)

Samuel Schuman Moffitt was born in Hagerstown, Md., on May 25, 1823. (from Genealogical Notes, mss. by S.A. Moffitt in Moffitt Papers). The family was well-to-do and owned slaves, but for conscience sake the father, William Moffitt, chose to ~~for~~ give his slaves their freedom. In 1841 Samuel S. Moffitt left Hagerstown to seek his fortune in the growing West. He carried with him the following letter:

At the end of December, 1865, for some unknown reason, a Korean magistrate ordered all Catholics in his district arrested. It was the beginning of the great persecution of 1866. By Sept. 1868 over two thousand Catholics had been beheaded. One of them was the missionary, Bishop Bernier. "His arms were tightly bound behind his back; an executioner folded over the upper and". He was nearly 32 years old and had served ten years in Korea. Catholicism in Korea never quite recovered from the massacres of 1866.

Brett Madison, Indian was manager of the house in Korea. The earliest letter which we have for the head of the for the earliest letter Samuel A. Moffett.

During his years at Hammer Preparatory School he was in his first year at Hammer. "This college is a Christian institution of learning . . . the College Catalogue ^{reminded prospective students} ~~for 1883-84 reads~~. The presence of youth who, by idleness or evil propensities, have shown themselves specially to need constant restraint and oversight is not solicited." (52nd Annual Catalogue and Circular of Hammer College 1883-84, p. 20) The College Monthly speaks with the same high moral tone, "We don't believe any college in the land breathes an atmosphere of purer morals than ours," it said. "For a young man to be guilty of intoxication means his expulsion. For a youth to escape the lips of a Hammer student is a thing which rarely occurs." (Willie A. Mellis, History of Hammer Coll. from 1827 to 1927. Hammer, 1927, p. 68 f.

~~For all the high~~ ^{high} ~~Victorian flavor, such claims were~~
Beneath the high Victorian rhetoric

189
11/15

1916
15/11

1933
5/31

~~Beneath the high Victorian rhetoric~~

The rhetoric ^{may have been} ~~was~~ overly Victorian

~~The rhetoric was overly Victorian~~

~~The college was first for all the high-flown Victorian~~

The ^{Victorian} rhetoric suggests ^{more of} a Victorian fastidious about Hammer ~~about its then~~

~~genuine piety and Christian~~ ~~stating~~ the facts support. It was strictly and
strictly Christian, but not rigid and not forced. "It is conducted so
as not to do violence to reasonable differences of ~~belonging~~ religious belief," the
Catalogue reported. (52nd Annual Catalogue... of cit. p. 20). And thus
every class day began with hymns, Scripture and prayer, and the Sabbath was
full of required services - morning classes taught by the professors, and an
afternoon choir service conducted by the President, (ibid) ~~This was not~~
religious life on the campus was ~~not~~ ^{not} a faculty-directed affair. Hammer
Shortly before Muffett enrolled, Hammer had become the birthplace of ~~the~~
student-led and student-organized campus Christian activity, the Student
Christian Association Movement named, (W. A. Miller, History of ~~Hammer College~~,
~~opened~~ ~~and~~ ~~the~~ ~~small~~ ~~chapel~~ ~~erected~~ ~~in~~ ~~1885~~ ~~§~~ ~~says~~, "In the middle seventies
latter D. Wisland demitted from Hammer to Princeton for his Senior year, taking
with him the idea of the college YMCA which he planted there." p. 235)

~~Muffett~~ ~~This was to be the training ground for young Muffett in active Christian~~
~~it was his~~ ~~thus~~ became his training ground in Christian work.

~~But Muffett did not come to Hammer to train for the~~
~~ministry~~ ~~At first however~~ ~~the~~ ~~high~~ ~~of~~ ~~the~~ ~~ministry~~ ~~was~~ ~~farther~~ ~~from~~
~~his mind~~ ~~the~~ ~~major~~ ~~interest~~ ~~was~~ ~~science~~ ~~particularly~~ ~~chemistry~~
~~He had~~ ~~on~~ ~~the~~ ~~fifteen~~ ~~-~~ ~~year~~ ~~old~~ ~~boy~~ ~~had~~ ~~no~~ ~~taste~~ ~~for~~ ~~Latin~~
~~or~~ ~~Greek~~, and was not altogether disappointed when in his first year

attacks of nervousness & biliousness, ^{during his first year} sent him to a ~~doctor~~ ^{the family doctor, Dr. Copley, Dr. Copley, M.D.} who advised him to ⁽¹⁾ ~~go~~ ^{go} up Greek. Later he was to regret his lack of Greek, ⁽¹⁾ but at the time he was more interested in baseball and was ^{undensely proud} ~~repelled~~ when he finally made the Hammer team.

As a Madison boy, Muffett had many friends on campus. All from fraternities rushed him. His friends in Sigma Chi were sure they had him, but the Phi Gamma (Phi Gamma Delta) were more resourceful. They persuaded one of their professors, a "brother," to excuse them from class one day, called a special meeting in the middle of the morning and inducted Muffett into the fraternity. The Sigma Chis in vain tried to declare the induction illegal. (Restrictions)

Muffett roomed and on the second floor of "old man Archer's". It was a big, rambling house with 14 rooms on the second floor. The ~~nearest~~ closest friends were on the floor were Charles Alling and Court, who was later to become Moderator of the General Assembly of the Presb. Chh. (During, the boys saw at Clark Alling, M.D. in Hammer Library). The boys were at first to get to glasses. "I got my breed and with," he wrote in his reflections, "and helped myself to oatmeal." It was a congenial group

~~The classes that interested him most were in the science~~
~~In class, it was science that interested him most, particularly~~
~~science chemistry, which he studied under Prof. A. Harvey Young, A.M.~~
of long high-spirited boys, who swam in the Ohio after society meetings, enjoyed watermelons on the bridge in the moonlight, took in the Louisville Exposition (Oct. 1883) where they "ate a good dinner at a lunch stand for a quarter, and harassed poor "old man Archer", as college boys always here and always with their pranks and escapades, hiding in closets and sliding down the stairs on their mattresses. Sometimes they would cross

(1) ~~As Senior Proprietor, class at~~ He was one of 22 in the Senior Prep. class at Hammer, which that year (1878-80) had 45 in the Prep. Dept. + 57 in the College. (Oct. 1883 Annual Cat. Cincinnati H. Chh. 1879-80)

the man to Capt Spillman's ~~in the Kentucky~~ in Eagle Hollow
for a "good Kentucky dinner with corn bread and butter milk." The
Catalogue estimated the cost of a year at Hamner at \$200, but
the boys at Archer's, if they wanted to, could make it for less.
Muffett's friend, Charles Alling listed his expenses for one term, in
1884, at:

" 3 haircuts .75

College term fee 5.50

New suit 30.00

one month board 14.20

in and where this term has cost me \$75. "

(Alling's Diary)
Catalogue, 1885-86,
p. 24.

The year that Muffett entered Hamner, ⁽¹⁸⁸⁰⁾ for the first time the
college paid its dues to women. "A larger number of young ladies than
was anticipated, at once entered; and," the Catalogue observes, "their
presence has been a constant stimulus to study, to order and to
gentlemanly conduct on the part of the young men." (Cat. 1883-84, p. 23).
In that year, 1880, the total enrollment of the college was 60, of
whom 15 were seniors, 8 juniors, ^(Cat. 1880-81) 15 sophomores, and 22 in Muffett's freshman
class. There were young ladies. It is not altogether clear how much
of a "stimulus to study" they were. Alling's ~~diary~~ ^{Diary} The Muffett boys, at times
^{at least,} were ^{more} ~~as much~~ interested in the Madison dances as in ^{their} Hamner studies. If
Charles Alling's Diary is any indication of how the boys really spent
their time.

1883
" Sept. 16. Friendly sermon from Dr. Fisher (the Hamner president) on
"Come
"Consent not, my son, when seniors enter thee..."

Sept. 19. Watermelons on the bridge in the moonlight...

Sept. 30. Mr. Brown preached a theological sermon under which the
people grew restless at times...

Oct. 26. Sam M. Gail and I went up to Madison on our survey. We had a fine time at the dance. We had no programs but it was nice for a change. Kit [Alling] went with Sam...

Dec. 1. I took Gus Hennessey and Sam took Cora to the rink. "First they skated, and after ten danced, but it was" too rough to dance with any comfort. [The best place to dance, he wrote, is Gus's new hall, which has a] "platform for the musicians, kitchen, water-closet and ladies' dressing room." [The dancing was mostly square dancing and waltzes.]

Jan. 5. With the weather down to 18° below zero, "Sam M. took Josie Hutchings to the dance at Hennessey's. Ploughed it ^{up the} through a heavy snow..."

Jan. 26. Sleigh ride to Madison. "brown beech trees with here and there an evergreen, colored in their garments of white frost."

In his classes as well as in his social life, Miffett's mind did not seem to be drawn to the ministry. He had ~~tremendous~~ great admiration for the college president, Dr. D.W. Fisher, whom he ranked with some of his seminary ~~professors~~ professors, as "the best I ever had" (recollections). But he was more interested in science than theology, and majored in chemistry under Prof. A. Harvey Young, A.M., the teacher of natural sciences. He did so well - that at graduation ~~in~~ in a drizzling rain on June 12, 1884, President Fisher announced that the class honors of valedictorian and salutatorian had been awarded "with regard to class standing" to S.A. Miffett and J.W. Robbins, who had been tied for the past two years for top honors in the class. (Harrison Monthly, Vol. I. p. 158. ff. (N. Powell, editor in chief, S.A. Miffett, ant. ed.) - The prayer of invocation was uttered by Dr. D.W. Miffett of Fort Wayne, Ind. who later married Miffett's only sister, Susan.

~~After graduation~~

Muffett spent the next year also at Hamner, receiving his M.A. in science, ~~prop~~ ^{planned} to continue doctoral studies in ~~chemistry~~ ^(theology) in the East at John Hopkins. He had become interested in the problem of discovering a process of reducing aluminum from bauxite. The U.S. of Korea had never entered his mind. He had not even bothered to look up the entry in the encyclopedias of the time, where he might have read,

Nevertheless, it was the Christian ministry, not the natural sciences that finally won his heart & mind. A minor, but interesting impetus in this direction was the discovery in ~~the~~ the college literary society which he joined, that he had a gift for speaking and debate. Late in his freshman year he was elected Corresponding Secretary, and early the next year "First Assistant Doorkeeper", an ambiguous promotion. His first ~~debate~~ ^{two} debates in Feb. 1882 he lost, but from then on he compiled an impressive string of ^{eight} victories, both the negative, for example on "Is England justified in the position she is taking in the Egyptian war;" the affirmative on "Resolved that Congressmen should vote according to their own opinions, and not that of their constituents; and the negative again on "That Mormonism should be immediately abolished by force of arms." His ~~victories~~ ^{debating successes} were the break in his record of ~~losses~~ ^{which he challenged a student team led by} ^{a fellow-student named} ^{who shortly thereafter was} ^{expelled from Hamner for some} ^{some} ^{Dr. Dummer. Dummer, undoubtedly,} [→]

went on to become pres. of General Motors. On March 21, 1884 Muffett was elected president of the Society (Minutes, Philalethean Soc. 1879-85. mss. in Hamner library)

* In one, he took the negative on the subject "Should such property be taxed?"

who was soon thereafter expelled from Harvard for some college prank ~~and~~ not all
that set-back to permanently cripple his career. He went on to become Vice President
of General Motors.

Hammer,

The most important of the ^{college} influences that drew Miffett from the sciences into Christian service was, the College Y.M.C.A. He was one of three students (Miffett, Hugh Gilchrist and ^{Blythe(?)}) who raised money and supervised the erection of the first College Y building on the United States there on the Hammer Campus. "It was not pretensions," he ~~wrote~~, "but held good meetings" (23) (Recollections) he wrote ^{later} ~~in his diary for Sept. 17, 1883~~ ^{later} (Recollections), but Gillman's diary is more contemporary, a slightly contemporary reference to the first meeting in the new building, in his entry for Sept. 17, 1883, reports he caught the ~~pride~~ ^{note of the} builders' pride in their work on his entry for Sept. 17, 1883. "First regular meeting in the new Y.M.C.A. hall... I was gratified and amused to see the exultation and ~~pride~~ sincere pride with which Don Blythe and some others referred to their 'young building'." (24) (Diary). ~~Regular meetings were held at the Y every Sunday evening (Ibid.) from the Y as a center, students volunteered to teach Sunday schools at different points in the Sunday country. Miffett's class was at Antioch, a mile or so from the college. (Recollections) Regular meetings were also held on Sunday evenings in the Y Chapel. (Diary 32)~~ One of my most distinct recollections, "Miffett says in the Recollections, 'is the talk W.M. Baird made at Y.M.C.A. on the theme, 'The first requisite to a Christian life is to know there is a God.' Baird and I became friends in the same fraternity, a friendship which continued through college, seminary, and forty years on the mission field." (Recollections 33). Another of his Y assignments was to organize the first Christian Endeavor Society in Madison. (Ibid.).

So knowing nothing of Korea, but convinced of his call to the ministry, ⁽³⁴⁾ he ~~took his Master of Science~~ ^{for science} finished his Master of Science degree at Hamner and went not to Johns Hopkins, but to ~~Chicago~~ McCormick Theological Seminary in Chicago ^{(34) (35)}

Moffett was just twenty-one that summer of 1885. He ^{a six-footer,} was tall, silby-haired, quick-motined, ~~and thin as a rail~~ blue-eyed and thin as a rail. One of his college professors described him as "scholarly, devoted and endowed with common sense." ^{(35) (36)}

The McCormick Seminary which Moffett entered the first Thursday of Sept. 1885 had just finished a period of ~~unending reorganization~~ ^{reorganization} ~~which had~~ ^{been the result of the North-west, had} ~~been years since the reorganization~~ ^{the reorganization} ~~in 1881~~ ^{the reorganization} ~~and~~ ^{the reorganization} ~~the seminary had~~ ^{the reorganization} ~~been~~ ^{the reorganization} ~~financially~~ ^{the reorganization} ~~distressed~~ ^{the reorganization} ~~that it was~~ ^{the reorganization} ~~impossible~~ ^{the reorganization} ~~to meet~~ ^{the reorganization} ~~the~~ ^{the reorganization} ~~professors~~ ^{the reorganization} ~~on~~ ^{the reorganization} ~~the~~ ^{the reorganization} ~~professors~~ ^{the reorganization} ~~salaries~~ ^{the reorganization} ~~and~~ ^{the reorganization} ~~was~~ ^{the reorganization} ~~paid~~ ^{the reorganization} ~~in~~ ^{the reorganization} ~~1881~~ ^{the reorganization} ~~to~~ ^{the reorganization} ~~take~~ ^{the reorganization} ~~for~~ ^{the reorganization} ~~the~~ ^{the reorganization} ~~reorganization~~ ^{the reorganization} ~~of~~ ^{the reorganization} ~~(p. 307, A Hist. of the McCormick~~ ^{the reorganization} ~~Theol. Sem. of the Presb. Chh., by Rev. J. Halsey, Chicgo. 1893.)~~ ^{the reorganization} ~~By 1881 only one professor~~ ^{the reorganization} ~~was left; the others had been asked to resign.~~ ^{the reorganization}

⁽³⁴⁾ "In the latter years of my college course," he wrote ~~after coming to the Minn. Bd. after graduation from Hamner,~~ ^{after coming to the Minn. Bd. after graduation from Hamner,} ~~"I came into closer realization of my obligation to the Lord and the desire to serve him more completely..."~~

⁽³⁵⁾ "Went to McCormick Sem. after studying a post-graduate year with Dr. Yong at Hamner with the expectation of going to Johns Hopkins for the study of science. But the call to the ministry came and was heeded.... It was the visit of Dr. Herrick Johnson and Dr. Willis Craig ~~that~~ ^{that} made me decide to go to McCormick Sem." "Recollections" of Moffett. ~~And a few years later he~~ ^{And a few years later he} ~~made me decide to go to McCormick Sem.~~ ^{made me decide to go to McCormick Sem.} ~~Publicity release, Board of M.C., Board of Foreign Missions of the Presb. Chh. in the U.S.A., N.Y.C.~~ ^{Publicity release, Board of M.C., Board of Foreign Missions of the Presb. Chh. in the U.S.A., N.Y.C.} ~~the latter years of my college course, I came into closer~~

⁽³⁵⁾ Based Publicity release, Presb. Bd. for Miss. of U.S.A.

⁽³⁶⁾ L. J. Halsey, A Hist.

Chap I.

Mc Cormick Thos. Sen.

~~So Maffett entered~~

~~So Maffett~~

So knowing nothing of Kree, but

